

The American Friend

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Vol. XVI. No. 14

Friends and Christian Union

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Can we in the United States re-build our relations with Latin-America and the nations around the Pacific and our methods of handling social offenders to accord with the principle of love as seen in Jesus of Nazareth? The Spring Conference of the Fellowship of Reconciliation, to be held at the Linwood Christian Church, Kansas City, Missouri, April 10 to 12, will try to answer these questions. Its discussions are open to all who are interested enough to register. People of various races and nationalities will be present. Discussions will be led by Paul Jones, secretary of the Fellowship of Reconciliation, Kirby Page, editor, *The World Tomorrow*, Paul Blanshard, field secretary of the League for Industrial Democracy, F. B. Ross, professor of sociology, Kansas State Teachers College, Emporia, I. A. Halbert, executive director, Council of Social Agencies, Kansas City, Mo., and Reinhold Niebuhr, author of "Does Civilization Need Religion?" The headquarters of the Fellowship of Reconciliation is 383 Bible House, New York City.

CHILD HEALTH DAY HAS FIFTH BIRTHDAY

On May 1, 1928, America's Child Health Day will celebrate its fifth birthday. At five years it is a blue ribbon child, vigorous, sound, with a growth and achievements to its credit that have commanded national and international attention. Each anniversary celebrates better health protection for the children of the nation. For the May child's birthday all those who are working for the health of children light candles for the progress of the year and the flames illumine the pathways of the future. For its five years, five candles will be brought this year: The *home* will bring one, because in the home lies the surest protection and encouragement for the child. The *school* will bring one, because the school joins the home in the health education, the protection and inspiration which

reinforce the child. The *church* will bring a candle, glowing and white, for unless the spirit is ministered to, health is not wholeness. The *community* will bring another, for it affects every child, with a responsibility that begins even before birth. The community with its protection must bind together the home, the school and the church. The last candle is brought by the *nation*, for all that is done individually for children, the nation, if it stands for progress, must express collectively. The nation's candle for the May Day child stands for prevention as more effective than repair; for courage to drive greed and graft from the Temple of Childhood and for a future greatness built upon fair play for all children.

PLAN OHIO STATE COMITY CONFERENCE

Supplementing the state "comity conference" held in 1921, early in the career of the Ohio Council of Churches, a second gathering of state and district executives of the Protestant denominations will be held in Columbus April 16-17. The 1921 conference adopted the widely known Ohio Principles of Comity, which maintain that every community of 500 people should have a resident minister, and that a community of 1,000 population or less is best served by a single Protestant church, with resident pastoral leadership. The principles advocate consolidation of competing churches as a means of achieving these ideals. The 1928 conference will review progress made in putting these principles into practice and will try to reach an agreement among the denominational leaders as to definite procedure to be employed by the Council of Churches in promoting church consolidation. Ohio now has 50 communities in which churches have been merged. The Community Churchman recently stated editorially that "Ohio has gone farther than any other state in America in consolidating its churches." In carrying out this program, however, the comity committee of the council has encountered problems which it feels create a need for further counsel from the denominational executives, and it has formulated questions for consideration at the coming conference. The state comity conference will be followed by a series of 10 county conferences at which local pastors and leading laymen will be asked to study conditions of competition and overchurching in their respective fields and to consider possible consolidations.

ROLL OF STATES FREE FROM LYNCHING

Forty-one states were free from lynching during 1927, states the Roll of Honor prepared by the Federal Council of the Churches of Christ in America through its Commission on the Church and Race Relations. The 16 lynchings which occurred last year took place in seven states. The number of victims was 14 less than in 1926, one less than in 1925, and the same number as in 1924. Georgia and Florida for the first time since records have been kept now appear on the Roll of Honor. All except one of the seven states that had lynchings in 1927 have been on the Honor Roll at least for one year since 1922. Now only one state in the country has an unbroken yearly record of the crime of mob murder. "The gain in territory free from mob murder is to be attributed, I believe, to the pressure of public opinion, which has been greatly stimulated by the white and Negro newspapers of the nation," said Dr. George E. Haynes, secretary of the Commission, which has headquarters at 105 East 22nd Street, New York City, in commenting on the Roll of Honor. "It is significant that ten of the sixteen lynchings last year occurred in two states in the Mississippi Valley," he said, adding: "The pressure of public opinion against mob violence should continue and increase until every person in America regardless of race or color is safe and secure in any state."

Sixteen Satisfied Friends

received a check on March 1. The checks were in payment of interest due on the Annuity Bonds held by these Friends.

Every six months similar checks go to these investors who have recognized in the Annuity Plan of the Foreign Mission Board an opportunity to help in furthering the Kingdom of God among men.

For particulars, write to the

**AMERICAN FRIENDS BOARD OF
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WALTER C. WOODWARD, Editor

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EDITORIAL

Friends and Christian Union

IT is a matter of interest, and of some encouragement with a touch of humiliation, that thoughtful people of other communions recognize more clearly than most of us do the important strategic position which Friends occupy in the movement toward Christian union. We hear from many sides the plea that we shall be faithful in the proclamation of the basic truth we hold, theoretically in this day to too large a degree, but which was the word of life to thousands in our beginnings. Along with this many of our own people are wondering if we have any worth while reason for existence as a separate body and are asking if we ought not to merge with some other and thus advance the cause of church unity.

The contribution which Friends have to make toward this important development is an emphasis upon the reality of personal spiritual experience; that it cannot come by proxy and is a more vital thing than the subscription to a creed, submission to a rite or even intellectual assent to Biblical truths. Most Christians who are not Friends admit the necessity of a personal experience of Christ but in the final analysis cannot quite see how it can be had by any but their particular way, or maintained without some ecclesiastical help. George Fox said he was "called to bring men to Christ and leave them there." When a Friend demonstrates by a life of spiritual power and right social relationships that he has established and maintained a personal contact with Jesus Christ without the aid of outward sacrament or ritual he has shown that these rites belong in a secondary place however helpful they may be to others.

We shall have cleared away a lot of fog when we realize that the solution of the problem of church unity is not to be solved, nor renewed power for the church found, in the surrender of cherished ideals on the part of any, but rather in the recognition of the truth sought in all of them and of the rightful place of the points of difference. These points of difference, creeds, sacraments, ritual, all have for their common purpose the expression of loyalty to Jesus Christ and the development of fellowship with him and the Father through the Holy Spirit. From our standpoint the weakness in these is the danger that they may become an end instead of the means to an end. In George Fox's day this was a more real danger than it is now, and the growing recognition of the paramount importance of the spiritual truths underlying these forms and the necessity for a personal spiritual experience to accompany them is a very important factor in the present movement toward church unity.

When we can all reach the point of agreement that common loyalty to Christ is consistent with differences of

understanding as to expressions of that loyalty and of the means of receiving power and grace from him we shall have prepared the way for unity, which is quite distinct from uniformity, and shall no longer worry about the many names we are calling ourselves. We may even go so far as to rejoice that some can be enlisted who have not found our particular methods of organization or statements of belief appealing to them. In other words we shall have put Jesus Christ first and things about him second.—JOHN R. CARY.

A Living Epistle—An Appreciation

AMID all the perplexities of problems to be studied and solved we often become wearied and bewildered. They may be problems in the large having to do with international questions stretching beyond our own borders or relating to social, industrial and religious adjustments in this country. Or, they may be more intimate, in connection with our personal work and relationships. A sense of confusion and futility rests upon us because of the seeming complexity of difficult situations. Then, too, so often we meet unfortunate prejudices, in ourselves and in others, that arouse passion and quench the spirit of fairness.

And then, sometimes a *person* comes among us—a flaming, radiant soul—and how different the prospect seems! The light of a glowing personality is focussed upon the complicated problems and forthwith they become warmly human and more understandable. They may still be difficult but *we* are not so difficult!

Many of us in the Middle West have recently had the privilege of this experience in making the acquaintance of Crystal Bird. If deeply interested, we have fretted and fumed over the race question. If unsympathetic, we have held coldly aloof or have been antagonistic. In either case, wherever the impress of her gracious Christian culture has been made upon us, a change has been wrought in mind and heart. She has not only interpreted the race she represents—and she has done that most effectively—she has interpreted the Christ spirit. She has made us all look to ourselves, creating in us, both the desire to interpret the best for which our race stands and the longing to be better examples of him whom we call Immanuel.

Crystal Bird has taught us again what we all know but what we so readily forget. The only ultimate solution of hard problems comes through the influence of radiant hearts and lives. Calm reason and sound judgment are required but they must be warmed and illumined by tender sympathy, discerning love and Christian graciousness. We thank our friend for her beautiful ministry among us.

The Man Who Failed

BY LESLIE FRAZER

IN the New Testament at least four men by the name of Judas are mentioned: "Judas surnamed Barsabas," Judas the brother of Jesus, Judas the brother of James and Judas Iscariot. And yet almost invariably when we hear the name "Judas" we think of Judas Iscariot. He has made a name for himself. Everyone seems to know who Judas was. And yet very rarely does anyone name a son "Judas." The reason probably lies in the fact that the name, to most people, signifies "the betrayer."

Contrary to this general idea, that popular, graphic little volume, "By an Unknown Disciple," draws a picture of Judas, not as a betrayer by disposition, but as a strict loyal Judean who failed to respond to the high vision, which Jesus tried to arouse, of a new way of life.

There are many indications that this interpretation is a right one. Judas seems to be the only one of the twelve who came from Judea—from Jerusalem. The others were from the Galilean country—from the freer rural country of the North. Judas therefore saw more of the Roman oppression at Jerusalem than did the others in Galilee, and also more of the corruption of the rulers over Israel. In Judas we have a man, loyal to Judea, shrewd, hard, calculating, and yet with great thoughts and feeling—else why would he be attracted to Jesus? Here was a man who loved righteousness, and thought it could be brought about by driving out the unrighteous; a man who betrayed Jesus because he thought that by doing so he could force Jesus' hand and make him exert his power; a man who may have caught a vision of the way of life Jesus taught, the way of the cross, and who may have wavered (as is pictured in "By an Unknown Disciple") but who did not have the faith to follow that way. Judas Iscariot, the man who *failed* to respond to the vision!

Here we have an extreme nationalist, a resident of Jerusalem who was a strict Jew. True, he saw the corruption and insufficiency of the priests and leaders of Israel. But never did he doubt that Israel was the chosen nation. He saw in Jesus someone who was powerful enough to throw off the Roman reign, while the priests, Pharisees, Sadducees and other high officials of Israel were paying homage to Roman authority in order to hold their positions. If Judas were a German he would probably have as his motto "Deutschland uber alles," if an Englishman "Brittania rules the waves," if an American, "America! May she always be in the right, but America right or wrong." He believed that the Kingdom could be established by the driving out of all foreign power and influence.

Judas was a man of great thoughts and feelings, else why did he follow Jesus? Or why would he have cared so much as to be driven to commit suicide when he found that Jesus had been crucified? Professional criminals do not commit suicide through having regretted a misdeed. When he realized what he had done the agony and remorse which Judas shows would tell of his feeling.

But Judas was also a shrewd, seemingly hard, calculating man. He was the treasurer for the twelve disciples. They kept their money together as they traveled about. We know very little about what form of communistic circle they had, but, at any rate, we are told that Judas kept the money. So, shrewd that he was, Judas lets nothing be lacking in his zeal and contriving to bring about an end to the oppressive Roman rule. Failing to persuade Jesus to take up arms or to enlist a political force he contrives this way of compelling Jesus to use his power.

We also have in Judas the characteristic which more than any other is typical of our own nation and generation: materialism. Jesus was a thorough-going materialist. He *thought* in terms of dollars, political power and military forces. The gospel

of John points out Judas as being the one who objected to Mary anointing Jesus' feet on the grounds that the perfume should have been sold and the money given to the poor. Certainly Judas' taking of the thirty pieces of silver shows that he was willing to contrive in order to accumulate money. But even more than this the fact that his understanding of Jesus' teaching about the Kingdom was blurred by his thinking of outward kingdoms shows that pre-occupation with the material things of life prevented him from appreciating that which was spiritual.

Either he did not see, or seeing "as with a glass darkly" did not have the faith to believe that the Kingdom of God could ever come on earth by coming into the hearts of men.

The most dramatic and tragic failure of any man in all human history then was this: Judas' failure to grasp the vision, and to work for it, of a spiritual kingdom coming into the hearts of men. This was the man who failed and his failure was one of spiritual perception and response. Jesus had not made a failure in choosing Judas. He had not chosen one who by profession or disposition was a "betrayer." According to all the standards of his day Judas was a shrewd, strict, honest Jew. He was *not* of the tribe of rascals. Nor did Jesus choose Judas merely in order that prophecies might be fulfilled or in order to have some one to betray him. Jesus chose *none* for his disciples except those who, to a considerable degree, were capable of grasping his message if they so desired. The failure was not that of Jesus in making a wrong choice, but rather that of Judas in not having spiritual faith to respond to the vision to the extent that he saw it, and through lack of faith his failure to get that fuller understanding that the other disciples had.

History has proven that Jesus' confidence was better placed than that of Judas. The latter placed his trust in political and military power. To him the Kingdom of God meant driving out the Romans. Jesus placed his trust in spiritual forces—of righteousness in conduct, purity of the heart and individual communion with God. To him the Kingdom of God was a spiritual kingdom dwelling in the hearts of men. Today both the Kingdoms of Israel and Rome are crumbled to the dust, but the Kingdom of God is coming ever increasingly into the lives of men and women.

And yet there are many today who are repeating the tragic failure of Judas; many who are talking and acting as if the material things of the world were really all that mattered; many who believe that peace and progress can be brought into the world by the use of material forces. We have lately seen a gigantic demonstration staged by those who have been blinded to spiritual things by their engrossment in military tactics and operations. The promoters of the Big Navy Bill have not yet learned the truth of Jesus' words, "They that take up the sword shall perish with the sword." Claiming to be a Christian nation, giving mouth service to the institution of Christianity, and yet utterly disobedient to the words of the great Leader!

Even President Coolidge, who has not been an outstanding peace man in his actions, in his Omaha speech two and a half years ago, said: "In spite of all the arguments in favor of great military forces, no nation ever had an army large enough to guarantee it against attack in time of peace or to insure its victory in time of war. No nation ever will.....We know and every one knows that these old systems, antagonisms, and reliance on force have failed.....We can not place our main reliance upon material forces. We must reaffirm and reinforce our ancient faith in truth and justice, in charitableness and tolerance. We must make our supreme commitment to the everlasting spiritual forces of life." And yet there are some who by their actions give evidence that they still put their trust in

cruisers and airplane carriers, exhibiting the hypocrisy of lip service to Jesus the Prince of Peace, and money and men to Mars the god of war.

"Idealist! Visionary!" is the cynical taunt of those self-styled "practical men" who are sure that Jesus' teachings about the Kingdom, loving one's enemies and going the second mile are for the millennium, and not for people here and now. They too are betraying Jesus by living lives impervious to spiritual forces, by stultifying his way of life in the world, by retarding the Kingdom of God. And by refusing the slower way of love and sacrifice we who would call ourselves Christian often are betraying his cause in the world.

Thus the failure of Judas is the failure of many a man, respectable, shrewd, with high thoughts and ideas, and yet mindful not of the things of the spirit, but of the things of the material world. Governed not by love, devotion and sacrifice but by standards of personal aggrandisement, political power and military glory. These are the things that blinded Judas to the Kingdom of the Spirit and these are the things that are blinding men today! These are the things that caused Jesus' crucifixion twenty centuries ago and these are the things that are retarding the bringing of His Kingdom into the world today.

When men learn the way of the spirit, of unselfishness, love, devotion to duty and sacrificial service for others, and only then, will the spirit and attitude of Judas be gone out of the world. The *real* practical man, the man who will make a lasting contribution to the progress of humanity, is not the one who pronounces Jesus' teachings as being idealistic and visionary, and hence not fit for application in a world as we find it today, but is rather the man who is taking Jesus seriously and is putting heart and soul into living out his teachings. Judas' earthly kingdoms, Israel and Rome, have both crumbled in the dust. Jesus' Kingdom of God in the hearts of men is still growing. So will the power of love, kindness, purity of heart and honesty of purpose prevail after swords and spears, guns and bombs, cruisers and submarines shall have rusted away or been sunk in the sea.

To every man, as to Jesus, comes the time to decide: Whether his way of life shall be in subservience to the powers of destruction, of the sword, cannon and submarine, to selfish lust and

vain glory, or whether it shall be in obedience to the Heavenly Father and his laws of love, service and fellowship. The question is a universal one. It shows no regard for time or person or place. Every individual from Judas Iscariot down through the years to ourselves, consciously or unconsciously has decided, or is deciding, that question. It is primarily a question not of ultimate ends but of means. Granted that the majority, Christian and non-Christian, at the highest moments in their lives want to be free from tyranny, free from war and strife, free from the blighting results of sin, the question is whether we are willing to pay the only adequate price and use the only really effective means. Any method which seeks to relieve us from the results of our sins and yet allows us to continue in sin will ultimately crumble of its own weight. Every follower of Judas Iscariot must eventually pay the price of his own spiritual decay. But the followers of Jesus and his way of love will continue to grow and increase in vigor and richness of life throughout eternity.

Ivor, Virginia.

An April Prelude

The twilight dawn is loud with notes of cheer;
Vociferously, two thrushes flood the air
With vehement joy, and to their friends declare
That morning breaks and Spring is surely here.
Two treetops lend their loftiest twigs in sheer
Delight to them, as Phoebus comes to share
His radiancy, with foliage green, their bare
Brown branches clothe, in genial atmosphere.
Your vigorous "cheer up, cheer up, chee, chee, chee,"
Despite conditions yet to overcome,
Transforms, to joyous faith, our struggling hope
From Winter's clutch to be forever free;
With you, pursuing life's curriculum,
We voice our joy and trust Faith's telescope.

Richmond, Indiana.

JOHN R. WEBB.

Going from Berlin to Paris

BY EMMA F. COFFIN

On saying "goodby" to Berlin, the route, for special historical reasons, was through the Luther country, then by Nurnberg and Strassburg to Paris.

In visiting the Luther country one is carried back in thought and imagination to the days of Martin Luther and to the places and cities made unforgettable by his presence and work. The city of Wittenberg holds one's attention. Belonging to an order of Monks at the University of Erfurt, Luther was sent to Wittenberg as a teacher in 1502 when the university was opened there. He soon began to preach. Being sent to Rome on business and while "sight-seeing" in the "Holy City," he was religiously and slowly climbing on his knees the Scala Sancta (medieval stair case), when he was about half way up the stone steps, the words, "The just shall live by faith," flashed through his consciousness. Immediately he stood upright, turned and

went down and out to proclaim to the world the life of faith instead of that of doing penance. What a sensation Luther created when upon October 31, 1517, he had not only the conviction but the courage which enabled him to post upon the church door his far-reaching 95 Theses!

The country near Berlin is level but as one nears the Turingen Berge it becomes hilly and mountainous. From Saalfeld the train climbed over a mountain rising 1500 meters. Much snow covered the landscape. The pine forests along the way were always a welcome sight. A mammoth establishment in full view from the train called the ammonia fabrik, for making ammonia, employs 50,000 workmen. Many other factories on the banks of the Saal river are plainly visible.

Reaching Nurnberg the evening of November 30, a splendid retreat was found; that of the Stentor Hospiz, a truly Christ-

ian hotel. Three nights and two whole days were none too long for the stay in this old city. In the ancient walled-in portion much of the medieval architecture still remains. The walls were for defence and were guarded by 70 large towers, several of which are still in evidence. The moat, too, in the long ago time served as a protection.

Many places of interest attract the visitor. The Germanisches National Museum is within the old wall, situated on Kornmarket Square (the market is said to be the largest of its kind in the world), a part of the museum building was in ancient times a monastery. In it are to be found rare collections illustrating the history of civilization and art. There are whole rooms taken from ancient houses with the identical old walls, ceilings, floors and furniture. Several wall-beds, some here, and others in other buildings visited, have

led to the discovery that after all, the disappearing beds in our new modern apartments are not altogether a new idea, for centuries ago they were built in the deep walls, and the occupant in some instances crept through a small door which appeared to be only a part of the wall.

The guillotine was to me an eye-opener, for I had never seen one. The guide explained the action of the ghastly implement and one could but think of the Apostle Paul and wonder if his departure "To be with Christ," was at all like that.

The city of Nurnberg is one of the oldest in Germany. The Five-Cornered Tower built in the tenth century high upon the rocks overlooking the city, is the oldest portion of Nurnberg. The Castle is close at hand and is also very aged, being erected in 1170 by Frederick Barbarossa. The Kaiser occupied this castle when in Nurnberg. In the Five-Cornered Tower the visitor is shown "the Torture Chambers" with their instruments of torture and death, relics of barbarism. Some of these were the stocks, and again, one thought of Paul and Silas in the inner prison "with their feet made fast in the stocks." Then there was the Iron Cradle, man size, with spikes covering the inside, in which the victim was placed and vigorously rocked. Again the Iron Stretcher made of heavy bars upon which the prisoner was laid and securely fastened when by a simple device the stretcher lengthened at each end until the sufferer was literally torn apart. These are revolting things about which to write, but they do show us that there has been some advancement along the lines of Christianity and civilization, for they are in the past, we trust, forever. The City Hall, begun in 1332, holds many things of interest. However, passing by the things of beauty and art here displayed, and descending underground one connects the dungeons with the things of torture previously mentioned. Following our guide in single file, each with a lantern, we were led down, down, down a narrow winding stairway into the blackness of darkness where were dungeons damp and cold in which prisoners died by inches in the filth and vermin of the cells. One cell had stocks for three persons. In ancient times several tunnels led from the dungeons up to the Five-Cornered Tower on the rocks, in order that prisoners might be transported to the place of torture and often to a more speedy and terrible death than that of the cell. Today only one of these tunnels is kept open.

The old cathedrals in Nurnberg cause one to marvel and wonder, and will not soon pass out of one's memory. Did you ever hear the famous old clock on the Frauenkirche, or "Church of Our Lady," strike the hour of twelve? Exactly on the hour figures of the seven Electors appear and walk around the Emperor Charles IV, who sits in the center of the circle. All visitors are shown this great, centuries old clock.

But I must not linger except to tell of the Friends Center in Nurnberg, (and let me say that there are a goodly number of such Centers in as many European cities), with Mary Frederick and husband in charge. She is an English Friend, while he is German.

The story of the Center is as follows, Mrs. Frederick observed an hour of quiet worship alone in her home each Sabbath morning at a stated time. He became so impressed with her devotion that he finally joined her in worship, henceforth the two sat together. A woman acquaintance incidentally learned of their meeting and begged to be allowed to sit with them, which request was cheerfully granted; she told others; the group enlarged until it outgrew the home, insomuch that a special meeting room was provided. There are about 30 members now and there is a yet larger group under "convincement," who are working with them. They hold both Sabbath and mid-week services and carry on a much needed work. The one opportunity of attending a service was that of the mid-week. This led to a clearer understanding of the scope of the work. I met a room full of people, alert and wide awake, and gave them a message of greeting and love with a cheery heart, though for the first time in my life I spoke through an interpreter, as I could not intelligently present the message in their language, and only Mr. Frederick, my interpreter, understood English. The people responded with genial faces; a lovely floral piece was handed to me at the close of the meeting. An American representative is greatly needed here.

Nurnberg is old; its very antiquity attracts visitors from over the sea as one said to me while there, "Americans in Europe want places and things that are old."

On the way to Strassburg the fields were green and fresh, unlike the snow covered ones farther north. Women were plowing with oxen, or with an ox and a horse, according to necessity, I suppose.

The stay in Strassburg was of about 24 hours duration, but long enough to give one a general idea of this city situated in the Alsace country, which since the war again belongs to France. In Strassburg one finds quite a mixture of German and French people and hears both languages spoken. Many of the street business signs are in German, while others are in French.

Crossing the river upon which the city is built and following it around in a circle one sees the oldest portion of this historic town, with its ancient defense towers and many buildings of long ago, with sharp pointed roofs, crowded together on narrow winding streets. Upon the river near the shore were several laundry house-boats with huge tubs and other conveniences for washing clothes.

One cathedral visited was founded in 1015 on the same site of a church built

by Clovis in 510. The spire of this cathedral is 465 feet high.

Continuing the journey to Paris one passes through the much disputed territory of Alsace-Lorraine, and also along the Rhine-Marne Canal built by Napoleon I. This canal is still in use. Regular trips are made, I suppose, daily; horses were busy on the tow-path steadily drawing barges and house-boats.

We arrived in Paris on December 4 and went to Hotel Britannique over the Friends Center where rooms had been secured. Accommodations were fair although I had to climb 181 steps from the ground floor to my room, there being no elevator or "lift." "Exercise," did you say? Yes, plenty of it. Being so near the Friends Center with its varied activities, I was able to attend and take some part in all the services of worship both mid-week and otherwise. Among others whom it gave one pleasure to meet was Dr. Saad, a Syrian, who lives in Beirut and lectures in the American University there, but who frequently goes to Ram Allah. He is well acquainted with a number of our missionaries.

Alfred Lowry of Philadelphia, the American representative in charge of the work, fills a large place and is greatly appreciated. Being much crowded for room the location of the Center has been changed. With the new and ample accommodations, even greater prosperity is anticipated. Among other good things maintained, the Paris Center has a fine French Library which contains a splendid collection of Quaker books. There are two tables covered with magazines and newspapers in both French and English. Here too, THE AMERICAN FRIEND welcomed the writer, and she was glad.

Paris is a museum, so to speak, in itself. We visited several places of interest last June while in the city a few days, but there were still others, calling to the travelers that were yet unseen; hence, as "way opened," these too were numbered with the *seen*; as, the Louvre with its marvelous exhibitions of collections telling something of the story and life of generations long past. Then there was the Palais Royal, the Notre Dame Cathedral which every one must see. Not far away is St. Gervais, made memorable by a war incident. On Good Friday, 1918, seventy-two persons were killed during service by the falling of a shot from a seventy-mile gun. On the Place de Madeleine stands an immense church building with massive Corinthian columns; the Place de la Concorde, Eiffel Tower and the Palais de Justice which is a huge pile of buildings on Ile de la cite built about many courts with chambers and rooms of justice that have seen the making of history, are of interest.

The tour to the battle fields is one of the never-to-be-forgotten events of the year in Europe. As we left Paris, we were driven over the route of the "Taxi-cab army." One felt the spirit of tragedy, suf-

fering and sorrow all the way, and the entire way seems so lone. Wherever battles were fought there are still ruins of great buildings telling the story of their bombardment; in some instances entire villages or towns were destroyed to say nothing of human lives. In several places the trenches are still open, also soldier's dug-outs and caves. Belleau Wood! How can one write of it? The place where hundreds of our American boys gave their lives! The Battle of Belleau Wood has been called by General Pershing, "The Gettysburg of the Great War." Belleau Wood was, before this battle of May, 1918, a giant forest of rare beauty. Now the trees are torn and bare and topless killed by gas and shot.

The Stars and Stripes forever wave from the tall flag-staff around which inside a large concrete circle are rusty remnants of war implements; guns, gas-tanks, liquid fire tanks, gas masks, metal head-pieces, a pair of some soldier boy's shoes and other things picked up from this tragic battlefield. Open trenches are all over the wood; also holes in the ground, where stood the "boys" with their deadly machine guns. Again one sees a pile of old broken cannons and guns still telling the story of May, 1918; and all this ten years after the war! The many war cemeteries, give one the heart ache: French, German, British, African, Italian aviators and 15 American cemeteries. We drove into one of our American boy's cemeteries and lingered a little. The hundreds of white crosses mark the graves of our dead in this silent city.

"Rheims 91 miles from Paris," one authority writes, "was bombarded every single day for four years and one month." Again, "of 14,000 buildings when the war began only 60 were inhabitable when the war ended." The most imposing cathedral in France is here and dates back to the thirteenth century. The French kings were crowned in this cathedral. It still stands despite the fury of the continuous bombardment, though the modern buildings nearby, were reduced to powder. The cathedral was shell torn while some of its priceless statues were greatly injured. The marks of war are still much in evidence, but the cathedral is being carefully restored by the gift of a wealthy American, of a million dollars for the purpose. The renowned "Hill 108," has its fearful story—20,000 men were encamped here. Underground passage-ways were made by their opponents and from thence the whole mountain was blown up, together with the entire encampment. Such is war! Much more might be written, but this will suffice.

Our lecturer on this tour was a Russian who under the former Russian Government was a member of Parliament, but who fled for his life when the present powers gained control.

When will the sky-message, "Peace on earth, good will to men," be taken seriously by the nations of the world?

Friends House, Euston Rd., London, N. W. 1.

CAN YOU HEAR THEM CALLING?

It would be pleasant tonight if Friends could come and sit with me here in my room. We could sit in the restful lamp-light and talk, or, better still, put out the light, open the windows and listen. The night is clear and quiet. In the bright starlight a few buildings and trees can be distinguished. Here and there a firefly lets his light shine for a minute. Now and then some night creature calls but otherwise all is quiet.

But hark, what is that rhythmic chanting and beating. It floats in from some grassy knoll and we know that there men, women, boys and girls are dancing. In the middle of the circle a group of men are beating paddle-like sticks on logs. All chanting with a rhythmic rise and fall of sound. Around this group many are dancing with peculiar jerky movements. Outside many others are watching. Probably in some hut near-by the older men are sitting around a pot, sucking up the native beer through hollow sticks. As we hear the echo of these activities our hearts are sad. Superstition and sin have full sway there. Our hearts send up a prayer to the Father of all for help to reach these people and to draw them to Jesus and a life of peace.

As we sit and think about this work, near and clear a new sound bursts forth: "Ale-luya! Ki sangala! Alaluya! Amini!" (Hallelujah! We rejoice! Hallelujah! Amen) rings out from a few girlish voices. Our hearts leap with joy and praise. We know the "hospital girls" have finished eating and are beginning their evening devotions. All of "We Praise Thee, O God" trembles out on the still air, drowning the sad sounds of heathen dancing. One song is not enough. Perhaps for half an hour these girls will sing. Then all will be quiet and we know they are reading some Scripture selection after which all will kneel to give praise to their King and to ask for help. Only a few girls are now being helped by the mission but there are many out in the reserve who are waiting and longing for a school where they can learn.

While they are quiet the more distant sound of singing reaches us. This sound comes from the boys boarding school. Sometimes they sing hymns all evening.

O CHURCH OF GOD!

O, church of God, thou mighty force,
Which stands amid the needs of men,
With knowledge of the heavenly source
Of healing, guiding, comfort, love,
To meet the crying, deepest need
Of men of every race, and creed!
O, church of God, oh then, oh then,
Forth to the harvest field away,
With the equipment from above,
The call of every hungry heart to heed
And guide their feet back to the way,
Of peace and joy and life!

THOMAS E. WILLIAMS.

There are about seventy voices in this group. All are being led to the feet of the Master while they are learning all manner of useful things.

However our hearts go out to the many boys in the Reserve who want to come but we cannot keep them because there is no room, no money and no missionaries to do the added work. Then we think of the boys who have finished the three years' course and want to go on for a few more years so they can go back to their people as qualified teachers and spiritual leaders. But there is no Normal School here now.

We know these boys and girls and many others are praising God for the knowledge they have received from the missionaries who have come and they are praying that the people in America will continue to help them with their prayers, their money and their representatives. Old people, boys, girls, women, men and children are calling. We hear clearly these many voices calling us to show the Way, to help and to sympathize with them. Listen! Don't you hear these voices calling you?

ELIZABETH HAVILAND.
Kaimosi Station, East Africa.

GREENLEAF MEETING ITEMS

The Friends Meeting at Greenleaf, Idaho, recently closed a three weeks' revival meeting with Myrl B. Huff of Muncie, Indiana, as evangelist. She is a Spirit-filled teacher and her messages were clear and forceful meeting the needs of the congregation. The Holy Spirit was clearly manifest in every service of the series. Boise Valley Quarterly Meeting was held during the series and Myrl Huff had charge of the evangelistic services, so that no break was made. About fifty were definitely blessed, the entire membership being revived and strengthened. At the last Monthly Meeting eight were received into membership by letter and twelve from the Associate list of those who had been definitely saved. On March 18 during the morning meeting all who had been received during the past year were given a public reception, about forty in all most of whom came in by letter.

Dr. E. J. Bulgin and party of Portland, Oregon, who held a four weeks' evangelistic campaign in Nampa, Idaho, was in charge of one afternoon meeting. The church was filled to its utmost capacity and people enjoyed a wonderful discourse on "What it takes to make an orthodox Christian." He promised the Academy boys that he would ask the Principal to give them a half-holiday if they would memorize the six attributes of God: Wisdom, Power, Justice, Goodness, Truth and Holiness, and be able to repeat them next day. The boys won their half-holiday. Dr. Bulgin is an old friend of our pastor Calvin R. Choate.

The all-day missionary meeting held at Boise Friends Church on March 8 was attended by a large delegation of women

from Greenleaf. This was the second meeting of the kind here, and was very instructive and enjoyable. Each monthly meeting in the Quarter was represented on the program excepting Valley Mound as Friends there are in the midst of a revival meeting. The round-table discussion was much enjoyed. Lunch was served to ninety-one. It was decided to hold these meetings annually.

The District Convention of the W. C. T. U. was held in Greenleaf on March 16, and a large delegation from all over the district was present, several state as well as county officers being in attendance. Lunch was served by the women of Greenleaf and a splendid program was rendered both morning and afternoon.

PENN WINS SIGNAL HONORS

Leland Austin, a junior in Penn College, won first place in the Iowa State Oratorical Contest on Friday evening, March 2. The subject of his oration was "The Ideals of 1917." In this oration he outlined the great objectives presented by Woodrow Wilson in justification for the entrance of the United States into the World War, emphasizing (1) A war to crush militarism, (2) A war to end war, (3) A war to make treaties sacred, (4) A war to make the world safe for democracy. He then proceeded to show how each and every one of those objectives had utterly failed of realization through the processes of war. By this victory he has won his third gold medal, having received one in the State Peace Contest a year ago and another in a high school extemporaneous contest.

Lester Hay, a freshman in Penn College, is high scorer in the Iowa Conference for the basketball season just closed. The Des Moines Register recently carried a full cut of him and large headlines regarding his achievement.

PEACE ESSAY AWARDS

The Peace Committee of Newberg Quarterly Meeting recently sponsored an Essay Contest among the young people of four Sunday Schools. Prizes in the contest finals were awarded after the Quarterly Meeting Business session, in connection with a Peace Committee report and program. The two first prize essays read by their youthful authors brought forth many comments of praise and appreciation. These were, "Dangers in Compulsory Military Training in Schools Today" by Veldon Diment, first year Pacific Academy student; and "Peace" by Dora Bales, an eighth grade student of Newberg. Other prize winning essays were: "The Christian Church and Peace Education" by John Astleford, Rex; "The Path to Permanent Peace" by May Hintz, Chehalis Center; "All Men Are Brothers" Marjorie Seely, Newberg, "Two Wars" Marguerite Nordyke, Newberg, and "Penn and the Indians," Lila Newby, Springbrook.

NEW PRESIDENT FOR PENN COLLEGE

Dr. H.L. McCracken, Acting President, Succeeds Pres. McGrew in Executive Capacity

Dr. McCracken has been serving Penn College as Vice-President and Professor of Economics since 1923. During the current year he has been Acting President during the absence of President H. E. McGrew who is spending the year as pastor of the Friends Meeting in Pasadena, California.



Some weeks ago President McGrew wrote to the President of the Board of Trustees of the College that he did not wish to return to Penn College at the end of his leave of absence and submitted his resignation.

Wednesday afternoon, February 22, the Board of Trustees convened to choose a successor to President McGrew and after some deliberation and the discussion of many possible candidates united in unanimously electing Dr. Harlan Linneus McCracken as President of Penn College.

Dr. McCracken becomes President of his Alma Mater, having graduated from Penn in the class of 1914 at which time he was the honor student of his class and received the Haverford Scholarship. This he accepted, thus spending the year 1914-1915 at Haverford College, Pennsylvania, receiving the degree of Bachelor of Science. He then returned to Iowa where he was married to Irene Hays of Oskaloosa, and departed for Hastings, Nebraska, where he served three years as Professor of Social Science in Hastings College. In 1918 he returned to Penn College as Professor of History and Economics. In 1920 Professor McCracken was given a two year's leave of absence in order that he might pursue graduate work at the University of Wisconsin. For two years and three summers he was an instructor in the Economics De-

partment of Wisconsin University, at the same time completing his graduate work for the Doctor's Degree, specializing in the field of Money and Banking and Business Cycles. Dr. McCracken returned to Penn College in the fall of 1922 where he has served continuously to the present time. In 1923 he was invited to become Vice-President of Penn College.

Dr. McCracken has been one of the prominent economists of the middle west, having been honored with the presidency of the Iowa Economic Association and with membership on its Executive Committee for four years. He has served as an advisory economist in Industrial Relations for the American Federation of Women's Clubs, and is the author of an article on "Secular Trends and Business Cycles," published in the *Review of Economic Statistics* in Harvard University. He is the author of an unprinted work on "Business Cycles" which is being edited by Professor John R. Commons and will be published by Harper Publishing Company.

As an undergraduate student Mr. McCracken was prominent in forensic work, serving two years on the Intercollegiate Debating Team and twice representing Penn College in the State Oratorical Contest and was later elected Secretary-Treasurer of the Interstate Oratorical Association.

Dr. McCracken is a birthright Friend, son of William McCracken and Rebecca Jones McCracken of Richland, Iowa. He is also a brother of Stacy J. McCracken, one time President of Nebraska Central College and later Endowment Secretary for Earlham College and Friends University.

MISSIONARY CONFERENCE

Pleasant View Quarterly Meeting met March 25, at Belleville, Kansas, Friends Church for an all-day missionary conference. It was the second all-day conference in this Quarter and, like the first, was a real success. The address of welcome was given by Ada R. Jones the pastor's wife, and responses were given by a number of each of the other meeting. Bertha S. Sumpter gave the address at 11:00 a. m. on "The Condition of a Needy World and the Remedy," using a map of the world and statistics and many facts which the speaker had well in hand making a strong appeal to all for the missionary cause.

A basket dinner was enjoyed by all at noon. "My personal responsibility to missions" was discussed by three lay members: Mrs. Jane Huffman, Mrs. Elizabeth McCracken and Ira Woodford, each of them did full justice to the subject. Bertha S. Sumpter then spoke on the subject, "The Home Mission Fields of Friends," dwelling particularly upon the mountain work in Tennessee in charge of Edward and Daisy Ransome. Surely no one who heard her account of her own visit among those poor mountain people could ever pity themselves

again, or excuse themselves from missionary giving. Winnie Gabrielson, 21 years a Methodist missionary to India, gave a stirring message on "Missions and the Church," using the degraded and terrible heathen condition of India as a reason why for missions, showing how the task is scarcely begun in the great missionary work there and elsewhere. Four good special songs with missionary messages were enjoyed during the day, and also some instrumental music.

Bertha Sumpter spoke at night at Dale Meeting and Monday night at Mill Creek Meeting. She is doing a splendid work as field secretary in the Yearly Meeting. A number of conferences have been held in various Quarterly Meetings this year.

MISSION READING CONTEST

The Missionary Committee of the First Friends Meeting, Richmond, arranged for a reading contest beginning January 1 and lasting ten weeks. The committee is more than gratified with the results. One hundred thirty-four members engaged in the contest and 144 books were read. The count shows 77,185 pages, the winning side reporting 40,362 pages, with seven more readers than the losers. On the evening of March 20, the victors were entertained and given a supper by their rivals. The contest was characterized throughout by a friendly spirit, opposite sides comparing notes, but each anxious to win. Our library boasts the very best and latest missionary books and the reading of these and many standard works means a real benefit to all engaged in the effort.

The program for the closing gave evidence of much planning and thought. Several books were dramatized, opportunity being given for guessing the titles. Among them were: The Child in the Midst, Heroes of the Cross, Adrift on an Ice-pan, Holding the Ropes, Through Teakwood Windows, The Lady of the Decoration, Red Blossoms, Among the Cannibals, Playing Square with Tomorrow, and Lighted to Lighten. Some of the finest books were introduced—Christ of the Indian Road, The Message of Sundar Singh, The Goddess of Mercy and The Golden Stool.

Esther Baird was personified, showing her dispensary work. A wonderful scene in the program was presented by Edgar T. Hole and wife, the subject being, The Problem of Africa. Adelaide Hole was instructing two little natives, when in rushed the infuriated father of the children dressed as a savage, protesting against Christian education. He would drag them away, making it necessary to summon the missionary, who used various arts to pacify, and the "Christ Way" won, a truly marvelous showing of the problems of Africa.

Those who read in this contest say that they do not stop now. The committee feels sure the good work will go on and lasting benefits result.

PHARIBA STEPHENS, Chairman of Com.



Dear Eunice:

I have heard the Fisk Jubilee Singers sing the Song of the Volga Boatman. I suppose that with my eyes I saw those fine-faced Negro young men standing on the stage, following the slightest direction of their capable director. But I saw several other things too.

First, of course, I saw the Russian peasants straining in the harness to draw their terrible burden along the Volga river. "Pull, boys, pull." Their bodies bare and bleeding, move with the song. "Toil on, toil on." Their feet slip on the muddy bank. "Heaven has pity for the poor man's need." Who has greater need for pity?

Next, rows and rows of galley slaves, their feet in chains, their arms tugging at the oars to speed a vessel over the waters. "Pull, boys, pull," in perfect response to the rhythm of the song. Oars lift and dip as one, until a toiler faints and falls. He is kicked aside, another put in his place. The music is resumed. The oars again lift and dip as one. "Pull boys, pull."

These two pictures are of the past, and far away. The third is different. It is a mass of people. They have been pulling for long, long years—pulling themselves. They too, move to music—music of their own making. There are in that dark mass strong men whose faces glow. "Pull, boys, pull." "Heaven has pity for the poor man's need." They gave an inch, a foot, a mile. They move toward a goal—a race of people drawing itself out of slavery to a new day—the day of respectful recognition among men. "Soon the end shall come to crown our deed." What wonder that the Fisk Jubilee Singers sing the song of the Volga Boatman with unequalled pathos? They are singing their people toward the goal. It is a song of faith and hope—a song of belief in the ultimate triumph of justice.

When the song ended there was a storm of applause. It is the only way crowds know how to show approval. I could as easily cheer the Lord's Prayer. For me the song of the Volga Boatman is the prayer of toil. No, not the prayer of labor—happy, health-giving, God-given labor which sends men tired to comfortable beds to rest and rise again refreshed—but of the toil no man ever performs except when driven by the lash of the God of Greed. When I hear this song, I too, pray—for the Negro race; for prison chain-gangs making roads; for children in shops falling asleep at their tasks; for mothers in industry who can only give scanty bread—

not homes to their families; for bare backed men in heat of steel factories; for all who toil far beyond their strength. Alas! Many of these have no song. They do not even know that "Heaven has pity for the poor man's need." Maybe that is because we have been such poor interpreters of Heaven.

I pray, but I doubt if it is enough to pray. The song to move us to throw aside our useless garments of prejudice and luxurious living and *pull with these*. I hope thee will not miss an opportunity to hear these makers of melody. And I also hope that thee will think on these things.

Very thoughtfully,
ELIZABETH.

FROM THE VIENNA CENTER

The Club work, developed by the Vienna Center (in which Emma Cadbury is the American Friends Service Committee representative), and now under the leadership of Christine Clement Brown, an English Friend, is such an interesting part of their program that we are quoting its leader's latest report:

"An average of a hundred boys and girls attend clubs during the week, and these are divided up into nine groups. Each group has its very distinctive characteristics and only one or two individual boys and girls attend more than one group in the week. On Mondays, after generally some lively skirmishes with the ping pong balls, about seven or eight boys (ages 14-18) settle down with me to an English class. We combine the respective practices of reading, writing, listening and talking with an exciting variety of paper, memory and guessing games. Sometimes we have a short 'news of the week' discussion, which keeps us in touch with what is going on in the world as well as providing good memory and intelligence tests. Each of us selects a news item from a recent paper, reads it in silence first, and then reports it aloud, and we all comment. A similar boys' group meets on Thursday for English, and prove themselves quite philosophic in discussion, or in answering thought provoking questions on paper a game we played one week. Headley Horsnail takes this group when he is free. On Tuesday there are three, and shortly to be four, girls' groups meeting. Frau Hubel takes two successive classes for girls from 5-9. The first is for younger girls, beginners, and the second are more advance. I have a small group of older, advanced girls the same evening, who come, ostensibly, to practice English, but who very often spend an interesting hour with me attending the F. I. S. U. lectures instead. Baronin Popp is hoping to start a series of "Home Nursing" talks to a fourth group of girls next week. On Wednesday I take the girls' Shakespeare class, about which we are all very keen. Having just finished a "Midsummer-night's Dream," last week we read some of Shakespeare's sonnets, and some

other fine examples of English verse, to which I introduced them.

One or two of the same girls come on Saturday when about ten of us spend one hour rehearsing a play, (for a prospective party—so far a secret in the clubs) and the second hour in practicing community singing. On Thursday, parallel with the boys' English group, is the boys gymnastic group, and as members of this latter group can only come once in the week, and get nothing more substantial out of the clubs than an hour's gymnastic, we have made a new plan for merging the two groups for a joint discussion one Thursday in the month, and inviting the girls.

At the first of these, Mr. Walser entertained us for over an hour with intriguing stories about animals and his travels. "Friday Club" continues very interesting discussion under its own auspices. These have lately included one quite deeply philosophical debate on the purpose of life, led by Mr. Walser.

Our main combined club interest at the moment is the issuing of a club newspaper, a monthly production of two quarto pages, made up in the office. Each club has its own representative to collect contributions, and I am editor. This should prove a good means of focussing club interests.

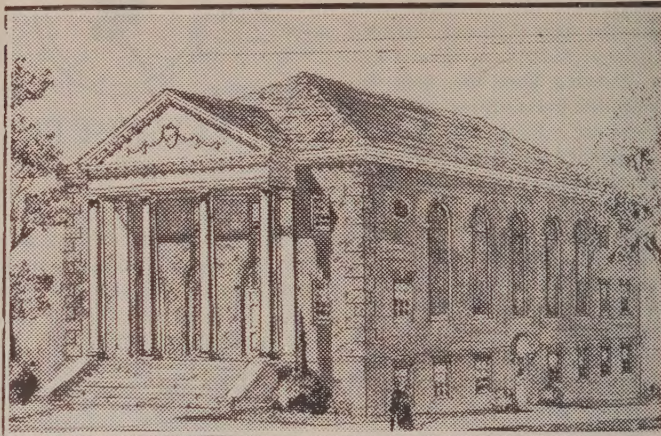
In addition to the report of the Club work we read of the guests who enjoyed the hospitality of the Hostel under Elizabeth Horsnail's management and of the various visitors from other countries who find their way to the Friends office. The American University Women's Club of Vienna makes use of the club room three afternoons a week.

Emma Cadbury recently visited one of the three travelling teachers for Lower Austria. These teachers, together with a number of others, have been carrying on anti-tuberculosis work through the schools in various districts in Austria. Friends will remember that the finances for this very necessary work were secured from America several years ago. The teacher told Emma Cadbury of the interest which the parents were taking in this welfare program. Mothers as well as fathers are factory workers, and much of the home work falls on the daughters. Nearly all of the twenty-two girls in this particular class had brought dolls dressed as babies on which they practiced the lesson of undressing and dressing while the teacher pointed out improvements over the customary methods.

One of the visitors to the Vienna Center recently was Christine Ellis, an English Friend, who was on her way to Bulgaria, where she is giving six months' service as a welfare worker at Stanemaka. This is a direct outgrowth of the visit of Emma Cadbury and others to Bulgaria during the past year when the arranged for the opening of soup kitchens in a number of the refugee villages. Christine Ellis is already writing of the great need which she is finding among the mothers and babies.

Philadelphia. A. F. S. C. OFFICE.

New Meetinghouse at Winston Salem



Friends made a memorable step forward when, a few weeks ago, a new meetinghouse was opened at Winston Salem, North Carolina. About fifteen years ago the late David Sampson met fifteen Friends in this city and encouraged them to organize a meeting. He had experienced a call to come back from the Pacific coast to devote the rest of his life to the establishment of a Friends meeting in the Twin City. For several years he bravely devoted himself to this task, despite his blindness. The foundations were truly laid, and when he was removed by death the meeting continued under the encouragement of Charles S. Cude, John C. Trivette, Clark Hoskins and a few others. Six years ago, Hugh W. Moore became the pastor. The premises then used were soon outgrown, and two years ago a committee was appointed with a view to securing new premises.

A large lot near the center of the city was secured, and under the direction of Charles S. Cude, arrangements were made for a new building. The death of the friend named, in the fall of 1926, was a great loss, but the pastor bravely assumed practically alone the task of collecting funds for the new building, a total obligation of about \$65,000.

At the opening service Lewis W. Mc-

Farland gave some helpful remarks on "The Church of the Present Day," and Tom A. Sykes preached at the evening service. Mrs. David Sampson gave a brief historical sketch of the growth of the meeting, and H. H. Cranford, of the building committee, presented a report. Music was furnished by the Guilford College Glee Club.

The meetinghouse is of colonial design, with four columns at the front. The structure is of brick with stone trimmings. The auditorium with the gallery over the entrance will accommodate about four hundred persons. The basement provides a large assembly room for the Bible school, numerous class rooms and kitchen. There are also class rooms behind the meeting room, and on the third floor. The seating and lighting are in keeping with simplicity and progress.

The new meetinghouse was much admired on the occasion of the first Quarterly Meeting held there on March 17. In the absence, owing to sickness, of Elwood E. Perisho the former clerk, Nathan D. Andrews, presided. Visiting friends included Edna Haviland and William F. Overman, of Moorestown, New Jersey, and Samuel Haworth, of Guilford College.

IS THERE ANOTHER SIDE?

It is said that there are two sides to every question. What is the other side of the tobacco question? The No-Tobacco League distributes among school children, thousands of copies of the following article about the tobacco habit.

WHY SMOKE ANYWAY? (1) It takes time. This is the most precious thing in the world. (2) It befools the air. Pure air is God's first and best gift to man. (3) It burns up money. Money is the circulating life-blood of commerce and society. (4) It hinders work. By work we win in this world. (5) It weakens the heart. The time is coming when you will need every bit of its strength. (6) It endangers health. Grant and Mark Twain both died of tobacco poison. (7) It is a habit-forming drug. You become its slave. (8) It is not recommended by your mother. The boy's best friend is

his mother. (9) It is unclean. Paul says, "Keep thyself clean." (10) All smoke is waste and impairs health. Tobacco smoke is doubly so. He who abates it is a benefactor.

That is one side of the question as seen by the No-Tobacco League. The League does not believe there is "the other side." If there is, it wants to know it and will pay for the information. A prize of \$10 will be paid for ten valid reasons in favor of a boy or girl in the adolescent, habit-forming age acquiring the tobacco habit. A second prize of \$5 will be given for five good reasons. Is there another side? Prove it and take the reward. Address, No-Tobacco League of America, Chas. M. Fillmore, General Secretary, 820 Occidental Building, Indianapolis, Indiana.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

WHAT THEY DIDN'T TELL

EDITOR THE AMERICAN FRIEND:

The controversy over the Naval Bill has contributed many interesting bits of news not reported by the men in the Press Gallery.

They told us something of the attack made on Professor Wm. I. Hull by certain members of the Naval Affairs Committee but they didn't tell that someone reported a certain congressman from Illinois back to his home folks, not for his ideas but for his manners. And he heard from it, too, so that when he made his speech on the floor of the House, while he had little to say in support of the bill and could only indulge in belittling personalities, he was rather polite about it everything considered. Various statements made about some Peace organizations would not stand the test of impartial investigation, but the phraseology was, at least, courteous.

Neither did they tell of the gentleman (?) from New Jersey who was reported at home for manners, also toward Professor Hull. He admits he has received 95 letters of protest and that he will have to visit them all before election day. New Jersey is not a large state but wouldn't it be cheaper and quicker for him to go to Swarthmore and apologize to Professor Hull?

They didn't tell how Chairman Butler emphatically denied during the debate, that he was a Quaker and then later said, "My family belongs to the Society of Friends, and if it saw fit, I am told, could put up six gold stars, and they are not ashamed of the record." (Congressional Record, March 15, 1928.) Small wonder that Brigadier-General Smedley D. Butler has dragged the dear old Quaker names of Smedley and Darlington into fame through the Marine Corps!

They did tell how Secretary Wilbur was criticised for attending Congress during the debate and we were assured more than once that it was his privilege. But one congressman said that in his fourteen years of service in the House he had no recollection of any Secretary using that privilege when a bill in which he was vitally interested was under discussion. Query: was it necessary for the Secretary to do this to counteract the work of the pacifists and the presence of Frederick J. Libby in the gallery?

They made great account of this incident, even writing editorials about it, but forgot to tell us of the splendid speech in opposition made by a New York Congressman in which he contrasted world conditions before the war and now and drew the conclusion that the World War was the result

of following the same school of thought as the one which was asking support for this Naval Program. When he read selections from Theodore Roosevelt's editorials in the *Kansas City Star* in 1918 supporting his ideas they were received in grim silence by Roosevelt's political colleagues. In his endeavor to find of whom we are afraid he was informed that it was ideas such as he represented that we fear and he replied, "You can only combat ideas and ideals by better ideas and ideals." He hopes civilization can learn something from the "most costly, terrible, cruel war of all ages" and ventures the prediction that "if we have another World War and Great Britain is pitted against us it will mean the destruction of thousands of years of civilization; we would not only have to rebuild the progress of the past but we will have to revise the Old Testament and rewrite the Gospels, and your new gospels would then be dictated by a philosophy of hatred and would not have been inspired by the Prince of Peace."

They did tell about the promise of the D. A. R. representative to investigate the National Council for Prevention of War and the Women's International League for Peace and Freedom but they have said very little about the protests from within the D. A. R. itself. Maybe they do not know of the definite plans being developed to carry the opposition to the floor of the Continental Congress of the Society when it meets in Washington in April. Many in the organization are unwilling to see it take a stand diametrically opposed to the ideas of freedom for which their fathers fought and they are in a protesting mood over the high-handed actions of some of their leaders. This revolt is assuming nationwide proportions, under very able leadership. It is seriously referred to as "The Revolution of 1928."

They did tell a little of the one lone member of the committee who dared to vote against the bill but they did not tell of his attempt to find out how many American Legion men had responded to their leaders

call to "Save the Navy," but this is the story he told on the floor of Congress:

"Now, Mr. Chairman, when this bill was under consideration by the Naval Affairs Committee many distinguished citizens came before the committee and offered their testimony. One of these distinguished citizens was the chairman of the American Legion, Mr. Spafford. I do not know why he came before the committee; I suppose he was invited to come. The American Legion is one of the highest grade organizations we have. I would be the last person on earth to say a word against the American Legion; but when an officer, be it the president or anybody else, comes before our committee and makes certain statements which are not carried out, I wonder then what is wrong.

"When Mr. Spafford came before the committee with a great deal of pomp and ceremony he announced that as an individual he stood for this policy. His language was: 'I have followed the discussion here, and I am of the opinion that we better strengthen the hands of the committee in every way possible. Therefore I shall send out to the different branches of the American Legion a statement of the facts and they will send back letters or telegrams to members of Congress, who will have to answer therefore.'

"I made a careful canvass and cannot find a single American Legion organization that sent an indorsement in reply to Mr. Spafford. So I came to the conclusion that he was giving us a lot of hot air or he had been repudiated by his own organization. If the organization was for this bill and he called upon them to indorse it, certainly somebody would have received an indorsement before this time." (From Congressional Record, March 16, 1928.)

Chairman Butler gives Friends a large amount of credit or blame (?) for the opposition that has developed in the country. Public opinion in Great Britain reduced their building program. Is our republican form of government less responsive to the will of the "self governed" than the British monarchy? The bill now goes to the Senate. One-third of them come up for reelection this fall. It is still an expansion of our navy—we will have from 7 to 10 newer, larger cruisers than Great Britain. No more vital question is before the American people. No such challenge has come to the Christian Church since the war. In 1671 George Fox began agitating against the evils of slavery. In 1863 the slaves were freed in the United States. Friends never drop a fight for principle. Let's torpedo the Naval Bill!

A GALLERY OBSERVER.
Washington, D. C.

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A Wayfarers' Page

Have We Caught the Signal?

There they were—signals placed for warning and safety where the busy lines of traffic crossed. Yes, placed there with thought and care where life rushed by—restless, hurried, worried—a ceaseless drive going somewhere, everywhere, perhaps nowhere in particular—but going!

"Go!" A permit, careful, orderly, sensible. "Stop!" A warning—a command for general safety.

The line of motorists stopped in obedience, all but one! That one hurried on in the large touring car. The signal flashed, but the warning meant nothing to him; his own desire was paramount so he rushed forward.

There was a grinding of brakes, a deafening crash—trouble and confusion everywhere. A broken law with which to reckon; a woman's wild cry—a child's scream of mortal agony. Then, a still form in a man's arms—a sweet flower-like face, white and cold against her father's breast. Rush and hurry along. Signal unheeded! Stopped—too late!

A tired mother. Her feet aching from the step—step—stepping since early morning. Chief cook and captain of the home craft there seemed no time to rest. While baby slept, she had planned to do many things: to sew long-missing buttons on dad's coat, to have time to prepare that long promised treat of biscuit and honey for sonnie's supper. Every day a cold lunch for school, he deserved a treat, bless his heart!

The door-bell rang. Her pastor's car stood at her gate. How could she control that sense of irritation and disappointment and hope the call would be brief?

Poor man, he looked fagged and troubled, for he too was so very busy with a "number of things!" She was to learn that she was expected to assist in perfecting his plans. She was so capable! Next week she was to lead the Woman's Missionary Meeting. She was also chosen to teach the Girl's Bible class next Sunday—subject, "Secret of a happy home!"

While she fearfully listened for sounds from her sleeping child, he expounded with fervor and length ideas and plans that caused her to feel unworthiness and a lack of sympathy for the work she truly loved. She was ashamed but relieved when he rose to go. A word of prayer? No time! Encouragement? Too busy!

STOP!

That night there was a picked-up supper for a disappointed, hungry boy. Father too must hurry away to an important business meeting at his Lodge.

"But, father, we were to have some fun with my new puzzle. You are always so

busy," pleadingly. "And you promised, too."

"Not tonight, sonny. This is very important—some sort of welfare work proposition. We have to think of others. Be unselfish, you know," absently.

The boy whistled—to keep up his spirits. He wondered why life should be so disappointing—mother always busy, even now toiling over her program for the missionary meeting, and father breaking his promise so lightly. One thing sure, as soon as he was older, no more lonely evenings for him!

Would he some day join the restless, rushing host? That nervous business man; that brilliant scholar and statesman; the earnest, faithful Divine; never-resting physician? Yes, even a gay little society butterfly—all in the hurrying crowd.

And the signal was there!

STOP

S—for Sense. A very good thing.

T—for Thought. Good sense doth bring.

O—for Obedience. No failure in this

Lest safety you miss.

P—for Prayer. Best of all. Bringeth Peace

Bids hurry, worry, cease.

Have we seen the signal?

E. L. H.

Miami, Florida.

A STORY OF CONTRASTS

The other day I found myself seated near a mother and her small son, under ten years of age, who had from all appearances been shopping in the city. The boy was full of life, curiosity and enthusiasm. The mother was tired. They took possession of the two seats in the front of the car. "Do sit down and stop wiggling," said the mother. "But I'd like to sit next the window," said the boy. "If you're good you may." The change was made. "Let me have that package of mine." "No, you can't have it. Its down in the bottom of the bag." "Please." "NO! Do sit still." "What did that man say?" asked the boy. "He will put you off the car before we get home, if you don't keep still" was the reply. The car filled with passengers, a woman reluctantly sat on less than half the seat occupied by the bag of packages, and I heard her say something about not enjoying a ride backwards.

Next day, a little boy got on the car with his mother, he too, looked to be about ten years of age. Rushing down the aisle he found a seat and stood guard eagerly waiting his mother's arrival, when he wiggled himself comfortably beside her next the window. "I'd like to have the window up," he said. "It might not be comfortable for the rest of the passen-

gers" was his mother's comment. "I hadn't thought of that," he said. As we went through the city, the car was filled till every seat was taken. A lady came in and made her way toward the front of the car. As she passed the boy and his mother, he promptly rose and said, "Would you like my seat?" The lady smiled and sat down. I looked at the mother just as the boy looked into her eyes, and when she smiled at him a bit of color came into his face—he had received the thanks which he so much deserved. Here was a deep understanding between that mother and her boy, that I had not noticed the day before. The boy was learning the lesson of true gentlemanliness. A little thing to teach a small child but a necessary quality of character.

LILLIAN E. HAYES.

Dunreith, Indiana.

QUAKERISM ON THE RADIO

The talks on Quaker Adventures from station WGL with a wave length of 294 meters at 7:30 Sunday evening have continued. Howard L. Carey of Brooklyn spoke on February 26, telling of his experiences as the first American Quaker doing relief work after the beginning of the Great War, mentioning especially the side of life he saw on an ambulance train running from the front to the Channel Ports.

The seventh speaker was Anna J. Haines, who told of relief work in Russia, on the evening of March 4. She had seen many sides of life all the way from Vladivostok to Leningrad.

Carolena M. Wood, on the evening of March 11 gave the most up-to-date talk of all in her account of landing in Nicaragua from a dugout canoe and her later adventures.

A week later, Alfred Lowry spoke on France, the Quaker center in Paris. He also sketched the chain of Quaker centers in Europe and told how they cooperated with other Quaker centers, even as far away as Japan.

The most exciting story of all was the talk of Harvey C. Perry of Westerly, Rhode Island, who spoke on the evening of March 25. He told of being fired at repeatedly by Polish insurgent troops many times in a fifty-mile automobile journey to Kattowitz whither he was going to see that the super-patriotic Poles did not kill off their babies by starvation while fighting was going on.

The Quaker Adventure talks are being continued. There is need for suggestions to enable fresh speakers to be found.

If we are going to be rid of some of the vicious beliefs and brutal commitments of the past, we will have to break to some extent with the past. Nothing of great moment was ever achieved by those who cautiously consult and slavishly follow precedents.—WM. E. BORAH.

QUAKERDOM · AT · LARGE

Nebraska Central College, through the Y. M. C. A. and Y. W. C. A., has arranged for addresses by Kirby Page, editor of *The World Tomorrow*, author, clergyman and lecturer. A mass meeting is being arranged in a local church for the evening of April 5, and on the following morning he will speak at college chapel. The prospect of hearing this world traveler and noted peace lecturer is arousing more than usual interest.

Brucia Dedinsky, a Friend and former citizen of Russia, has this month received final papers making her a citizen of this country. Early in June she will sail for Europe to visit for nearly two months in England, France and Switzerland, where she has studied in years past. In late July she will join the Sherwood Eddy party in Berlin, and act as interpreter for the party when they visit in Russia. The rest of the summer she will spend with her father in southern Russia. Brucia Dedinsky has been teaching at Nebraska Central College, Grinnell College, and studying at University of Chicago since her arrival in America. She will return in September to resume her teaching work at Grinnell College.

A two-day conference of Friends in New England under the auspices of the New England branch of the American Friends Service Committee will be held at Unity House in Boston, Massachusetts, April 20-21. Some of the themes to be discussed as announced are: "Specific Problems Confronting the Society on this Generation," "Interracial Understanding," "Industrial Relations," "Religious Unity," "The Allocation of Pacifist Effort." Among the speakers will be Rufus M. Jones, Wilbur K. Thomas, Alexander C. Purdy, Nevyn Sayre, Samuel Allen, Crystal Bird, Stephen Rushmore, George Selleck, Alfred Baker Lewis and Harold E. B. Speight. General Forum and Round Table discussions will be features of the conference. A cordial invitation is extended to all Friends to attend.

A farewell breakfast one morning last week was given in honor of Edgar T. and Adelaide Hole at the home of one of the staff at Friends Central Offices here. It was a Waffle occasion unique in the annals of social activities at this center. Edgar T. Hole has been for two years one of the Field Secretaries for the Five Years Meeting, going out and coming in as a princely gentleman and endearing himself to this group. Now that he is leaving to reside in Southern California, this little expression of affection and goodwill was given to make the occasion somewhat more memorable. Adelaide Hole will visit relatives

in the Eastern States for a time and join her husband later. The good wishes of their many friends will follow them in their new field of service and pleasant memories will be retained by those who have enjoyed this extended period of fellowship in the work of the church.

Bertha L. Bracey, writing on German Mentality and Quakerism in the *World Outlook* for March, says there is not an English Quakerism and an American Quakerism, a Japanese and a German Quakerism; and yet something happens, and must happen, when the Society of Friends spreads into non-Anglo-Saxon countries. There rises the responsibility to try to understand the mentality of other races and other nations. "The message of Quakerism comes face to face with peculiar difficulties in Germany. Some of the contrasts and incongruities appear in questions of worship, of education or group formation, while the traditional mystical and philosophic mentality of the German nation offers a peculiarly favorable field for the presentation of spiritual religion. The overcoming of some of these difficulties, as well as the strength and sincerity and depth of German experience, should surely enrich our Quakerism."

Distinctive service is being rendered by Nebraska Central College in the training of teachers. The college is fully accredited by the State University of Nebraska and by the Department of Public Instruction, and is authorized by the State Department to issue certificates on the same basis as the University of Nebraska, the State normal schools and other colleges of the state. The work of the Department of Education and Normal Training has been directed for the past three years by Debora Stratton whose ability as a teacher and as an executive is being recognized in an increasing way. She is a graduate of Earlham College a former student at Kent State Normal School, Ohio, and since coming to Nebraska Central has taken graduate work during the summers at the University of Pennsylvania and Cornell University. A list of eighty persons has been compiled of those who have received part or all their training at Nebraska Central and who are now occupying positions of influence in the schools of various states.

WM. PENN'S BOOKPLATE FOR SALE

In old book of 1644, "Lex, Rex" (pp 467) is William Penn's bookplate, written "William Penn Esqr. Proprietor of Pennsylvania, 1703." Original leather cover, slightly loose at joints, but in good condition. £27. R. S. Darby, 5 Westbourne Road, Edgbaston, Birmingham, England.

Thirty-eight students now enrolled are taking Normal Training courses.

An extended mention is made in *The Australian Friend* for February of the coming Eucharistic Congress to be held at Sydney. The presence of 200,000 visitors from other parts of the world will tax the capacity of the city to provide ample accommodation. The great feature will be the procession in which the Host or Eucharist is carried through the public streets and worshipped. To devout Catholics the Host represents the most sacred of objects, the very blood and life of Christ, the food of the faithful souls and their passport into the life of the blessed. To the sturdy Protestant this same Host is an antiquated and baseless superstition. To Friends the words of Jesus: "The flesh profiteth nothing, the words I have spoken unto you are spirit and are life," cut out whatever objective significance "the flesh and blood" may have seemed to convey. The hope is expressed that nothing may transpire during the celebrations to mar the hospitality of the city, restrict the rightful freedom of the visitors and their co-churchmen, or appear to narrow the bounds of Protestant liberality. "Jesus Christ is much greater than Catholic dogma or Protestant experience has yet revealed him to be."

The meeting arranged by the Peace Committee on "The Outlawry of War" in the Large Meetinghouse, on February 29, was well attended by an interested audience of Friends and others, says *The Friend* (London). The speakers, Professor Baker and W. Arnold-Forster, emphasized the need to work for the absolute outlawry of war through the League of Nations as an instrument, by the closing of the gap in the Covenant. "We must commit ourselves in advance to the reference of legal disputes to the Permanent Court of International Arbitration by the signature of the 'Optional Clause,' and pledge ourselves to the peaceful settlement of all our disputes. The idea that the British people would go back on such a pledge, or that Parliament would not pass the necessary legislation in case of an adverse arbitral award, is contrary to all experience. Such ancient enemies as France and Germany have signed a pledge of peaceful settlement in the Locarno Treaties and we have shown such trust in their word as to give a guarantee of armed intervention, if either breaks it. Surely the British people could be counted on also to keep such a pledge. At the moment we must find some way of welcoming the Kellogg proposals, and ruling out war between ourselves and the United States of America." Gilbert Murray was unable to be present on account of illness.

The chair was taken by Lord Parmoor who emphasized the necessity for urging progress in arbitration upon the Government and members of Parliament.

NEWS OF OUR MEETINGS

Wessington Springs Quarterly Meeting of Friends was held at Harmony Meeting-house, South Dakota, March 24-25. Theo. Foxworthy, General Superintendent of Nebraska Yearly Meeting, was present and spoke Sunday morning on Building the Church of the Future. A resolution was passed congratulating South Dakota Congressmen for their part in the reduction of the Big Navy Bill before the House of Representatives. Special praise was given Fred J. Libby for his work for Navy reduction and he was encouraged to continue the fight for world peace. Letters were sent Senators Norbeck and McMaster asking them to work for further reducing the Navy Bill now before the Senate, and for disarmament. The following were chosen to serve the Quarterly Meeting for the coming year: Elizabeth Hanson, clerk; Grace Scofield, assistant clerk; C. W. Hanson, correspondent; Nettie Williamson, missionary superintendent; G. C. Scofield, superintendent of temperance work; and O. J. Marshall, superintendent of peace work.

When on his way to spend a few weeks within the limits of California Yearly Meeting, Fred E. Smith, field secretary of the Five Years Meeting, spent a few days in Oregon, and on the evening of March 4, brought a highly acceptable message to Friends of the Newberg Meeting.

Friends at Carthage, Indiana, appreciated the opportunity of having Crystal Bird with them on February 23. Her timely message was well given, her personality was most pleasing, and her unassuming manner made a favorable impression. They believe that her visit has done them much good.

The many friends of Charles T. Moore, evangelist in Kansas Yearly Meeting, will be sorry to hear that he is quite ill with pneumonia, following the "flu," at his home, 1208 Delaware Street, Lawrence, Kansas.

Since March, 1927, the pastors of Miami Quarterly Meeting have had all-day conferences midway between regular Quarterly Meeting times and have found the discussion of common and distinctive problems very helpful, not only for aiding those in larger centers but also for assisting weaker outposts. This month they enjoyed having visiting pastors from the neighboring Quarterly Meeting of Spring River and felt that the joint meeting was mutually profitable. The discussion dealt with problems of having effective evangelistic services; reclaiming communities which once were strong Friends centers and now are with-

out services or under other denominational leadership; interesting the Sunday school children to stay for church services; overcoming the prejudice of some members to sanctification; and planning Daily Vacation Bible Schools and Christian Endeavor conferences.

About 1:45 Sunday morning March 25, fire was discovered in the church parlors of Union Street Friends Church, Kokomo, Indiana. Before discovered and under control, the parlors were gutted and the main auditorium badly damaged by fire and smoke. This all happened at a very inopportune time as the congregation had all plans made to begin a series of revival meetings to last two weeks. The preaching was to be in charge of the pastor, E. Howard Brown and the singing in charge of W. C. Kinsey and wife of Richmond, Indiana. Before time for Sunday school, arrangements were made to hold a combined Sunday school and church service at the Y. M. C. A. building. Happening at such an early hour there was much uncertainty as to the response but in spite of this the meeting was well attended. The meetings are going ahead however, and although handicapped in some respects, Friends are confidently looking ahead to a strengthening of the membership, not only numerically but spiritually as well.

A very successful revival meeting of twenty days duration was held at Watseka Friends Church, Watseka, Illinois, closing March 26. Orley Smith of Carmel, Indiana was the evangelist. The gospel truths were presented in love and from the first until the last service deep interest was manifested. Forty-eight bowed at an altar of prayer for justification and a number of these people sought the baptism of the Holy Spirit. A large number of those who were definitely blessed were young people, and under the leadership of the resident pastor, J. Paul Hadley, they are looking forward to practical Christian work in the community.

Ralph Perry, pastor at Londonderry, Ohio, in Wilmington Yearly Meeting, closed a successful series of evangelistic meetings at Chillicothe, Ohio, March 25. The nucleus of the group with which he worked was an independent congregation which had a meetinghouse but little or no resident leadership. Ralph Perry has been preaching for them on Sunday afternoons,

and now, as a result of the special meetings, the group is organizing itself as a Friends Meeting. Several Friends in Chillicothe who had identified themselves with other denominations, are expected to join the new meeting.

Fowler Quarterly Meeting of Friends held in Liberal Kansas, February 17 to 19 was a time of blessing to all who attended. The meeting on Ministry and Oversight, Friday afternoon, was opened by Levi Johnson, pastor of Fowler Meeting, who brought a most excellent message on "Our Responsibility to the Church—Morally, Spiritually and Financially." Many were heard to say that this message alone was worth the coming to Quarterly Meeting. In the evening, L. Maria Dean, Superintendent of Peace, assisted by others, rendered a well prepared and instructive program, which was much appreciated. She also brought a stirring gospel message the following morning. On account of the snow storm the delegates from more distant meetings were absent. A request came from four or five meetings in the Colorado field for a Quarterly Meeting. A committee was appointed to visit the field and report. With the prospect for a good wheat crop, natural gas and oil, Friends with a small amount of capital should embrace this opportunity to secure homes in Friends community. Following Quarterly Meeting a revival began with Dorothy Wilcoxson of Haviland, Kansas, as evangelist and Alta Immel as song leader. From the first the ministry was both convincing and powerful, and much interest was shown. There were some reclamations, the church was strengthened, with some accessions and more to follow. A public reception on Easter Sabbath will be given the new members.

ITEMS OF INTEREST FROM THE A. F. S. C. OFFICE

Daniel Oliver, writing from Syria on February 28, says: "You will be pleased to hear that the thirty bales of clothing in the recent shipment sent from Philadelphia on January 4 has been passed through the customs in Beyrouth safely. Fifteen of the bales were brought up here the other day by two Near East Relief lorries and then a sudden heavy fall of snow blocked our roads and we have not been able to have any further wheel traffic with Beyrouth, but we know the other fifteen bales

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Hartford Seminary Foundation, Hartford, Conn.

are safe in the Near East Relief warehouse in Beyrouth and they will be brought here immediately the roads are opened again. I thought I would let you know immediately of the safe arrival of the clothing because I presume a great many will be wanting to know, because of our last experience, if anything has happened to this shipment."

Philadelphia Yearly Meeting, which meets at Fifteenth and Race Streets, has decided to finance the work of a Peace Caravan from their college at Swarthmore. As a result of the work of these caravans last summer, the Yearly Meeting has become so enthusiastic over their effectiveness in spreading the Quaker Peace Message to rural communities and in developing the spiritual growth of those who take part in them, that they have decided to pay for sending out one this year. This caravan will be sent out through the American Friends Service Committee, along with the teams from the other colleges. We are now assured of teams from Swarthmore, Haverford, Friends University, Earlham, Penn, and Pacific colleges. Most of these colleges have had enough applicants to send out several teams. Unfortunately in our present state of finances, we can send only eight.

Friends' Service, the monthly news bulletin of the American Friends Service Committee, is now being printed and regularly sent each month to the heads of families throughout the United States. Friends who are interested in receiving this report of the various activities of the Service Committee will please send their names and addresses to the office at 20 South Twelfth Street, Philadelphia. The bulletin is being sent free of charge.

The Geneva Study Scholarship for Teachers for the year 1928-29 has been awarded to Richard M. Perdew, Swarthmore, '26. The scholarship given through the generosity of Clement M. and Grace B. Biddle of Mount Vernon, New York, will meet the full expenses of a year of study in Geneva. Richard Perdew will live at the International Quaker Hostel at Geneva, and will study international problems at the University of Geneva. He will also study the League of Nations, whose headquarters are there. The scholarship is designed to bring teachers in closer contact with present day world affairs. Applicants must be teachers in a Friends college or secondary school. Since his graduation from Swarthmore in 1926, Richard Perdew has been assisting in the Department of Political Science at that college.

INTERNATIONAL SUNDAY SCHOOL LESSON

April 15, 1928

Transfiguration and Service. Mark 9: 2-9.

Golden Text: He that abideth in me,

[BOOKS]

You Cannot Afford to Miss

The Impatience of a Parson \$2.00 H. R. L. SHEPPARD A plea for the recovery of vital Christianity, one that no alert minister or student of social problems can afford not to read.	Christ at the Round Table 1.50 E. STANLEY JONES A new book by the author of "The Christ of the Indian Road" needs but little introduction. It shows the same clear insight into modern Christian problems.
Does Civilization Need Religion? 2.00 REINHOLD NIEBUHR A study in the social resources and limitations of religion in modern life by a well known writer.	The Revolt of Asia 2.50 UPTON CLOSE An able and constructive study of a subject of interest to all students of present day conditions.
Constructive Citizenship 2.00 L. P. JACKS The substance of a course of Stevenson Lectures on Citizenship delivered at the University of Glasgow, and provocative of much thought and discussion.	Immigration Crossroads 2.50 CONSTANTINE PANUNZIO The author, a native of Italy, but now a Professor at Whittier College, writes from a broad knowledge of his subject.

FRIENDS BOOK AND SUPPLY HOUSE

101 South 8th St.,

RICHMOND, INDIANA

and I in him, the same beareth much fruit: for apart from me ye can do nothing.—John 15:5.

Daily Readings

M. The Transfiguration. Mark 9:2-13.
 T. Vision and Service. Mark 9:14-29.
 W. Glory through Death. John 12:20-28.
 T. Preeminent in Glory. Col. 1:9-23.
 F. The True Light of Glory. John 1:9-13.
 S. Changed by Beholding. 2 Cor. 3:12-18.
 S. Transformed by Abiding. John 15:1-8.

Our lesson follows that of two weeks ago. The Easter lesson was introduced out of order. The "six days," or eight as Luke has it, seem to refer back to the time of Peter's confident acknowledgment of Jesus as Messiah. The place was probably a spur of Mt. Hermon, a snow-capped mountain rising more than 9000 feet.

Do not we get a suggestion of Jesus' physical strength and endurance? Were the others too tired to make the trip? It

was the impetuous disciple and the two "sons of thunder" (Mark 3:17) whom he took. And when they reached the top, these three were "heavy with sleep" (Luke 9:32), but Jesus prayed.

He was transfigured. Raphael and others have beautifully pictured the scene. We too make our own pictures, varying according to our own experience and understanding. Some of the essential facts appear as follows:

He was transfigured while at prayer (Luke 9:28, 29). The Gospels speak more often of Jesus praying than talking about prayer. Fosdick notes, "Jesus prayed with such power that the one thing which his disciples asked him to teach them was how to pray (Luke 11:1); he prayed with such conscious joy that at times the very fashion of his countenance was changed with the

glory of it.... Surely when the Master prayed, he met somebody.... His prayer was not a monologue, but dialogue; not soliloquy, but friendship.... It was that loftiest experience within the reach of any soul, communion with God."

Elijah and Moses were talking with Jesus. As Purdy reminds us, "a man's friends need not all be in the plane of the present.... A very real companionship with mighty souls is possible. The beautiful phrase which the church has always used of this fact of experience and its influence upon present living is, 'The Communion of Saints'.... He (Jesus) communed with Moses and Elijah. He knew the power that is available from the consciousness that one stands in the line of the great souls of the past." (Pathways to God, p. 122).

The experience came at a critical time, and must have been a source of strength both to Jesus and the disciples, Jesus had been trying to teach them that he must suffer and die. Such an interpretation of Messiahship seemed utterly impossible to the disciples. Now Moses and Elijah "spoke of his decease which he was about to accomplish at Jerusalem" (Luke 9:31). Jesus assures them that Elijah has come in the person of John the Baptist, and they have killed him. He himself must look forward to a similar fate.

Jesus shared this great experience with his friends. "Christ has nothing which he does not share. No experience of his but may be ours. In the fellowship of God the fashion of his countenance became altered. And so, in the fellowship of the Father and the Son, may ours." (Prof. A. B. Davidson).

They could not dwell permanently on the mountain top. "All of us have moods in which the vision of God grows dim. Our life is not built on a level so that we can maintain a constant elevation of spirit.... As with our Lord, the radiant experience of transfiguration is succeeded by an hour of bitterness when the soul cries, 'My God, my God, why hast thou forsaken me?' (Fosdick). Hugh Latimer wrote to his fellow martyr, Ridley, 'Pardon me and pray for me; pray for me I say. For I am sometimes so fearful that I would creep into a mouse-hole; sometimes God doth visit me again with much comfort. So he cometh and goeth.' Matthew Arnold had insight when he wrote,

"Tasks in hours of insight willed
Can be in hours of gloom fulfilled."

Prayer and communion with God will help us keep our course steady through the fluctuations of mood and feeling.

From the mountain-top exaltation, Jesus descended to the human needs in the plain. The former is but preparation for the latter. The test of "holiness" is a holy life among men and for men. "Never, never, is the transfiguration complete for the Christ till that child is returned healed and well to its father. Never is your transfiguration complete till you have stooped to that smallest wrong and forgiven it, till you have listened to that faintest voice of conscience and made your peace with it." (Price Collier).

This kind can come out by nothing, save by prayer. Many ancient authorities add "and fasting." On the value of fasting, Andrew Murray says, "Prayer is the reaching out after God and the unseen; fasting is the letting go of all that is of the seen and temporal. While ordinary Christians imagine that all that is not positively forbidden and sinful is lawful to them, and seek to retain as much as possible of this world, with its property, its literature, its enjoyments, the truly consecrated soul is as the soldier who carries only what he needs for warfare.... Without such vol-

untary separation, even from what is lawful, no one will attain power in prayer: this kind goeth not out but by fasting and prayer."

L. W. REYNOLDS.

Lynville, Iowa.

DEATHS

BUTLER—At Clinton, Oklahoma, February 29, 1928, John Austin Butler, son of Josiah and Marie S. Butler, in his 24th year. Born at Barclay, Kansas, he accepted Christ in early life, attended the State Teachers College in Kansas and in Oklahoma, and the State University of Oklahoma, receiving a teacher's life certificate and the degree of B. S. For the past three years he was head of the mathematics department in Clinton High School, and the senior year book for this year has been dedicated to him. His father and mother, a brother and a sister survive him.

DUNGAN—At her home in Liberal, Kansas, February 26, 1928, Sarah Watson Dungan, wife of William R. Dungan, in her 59th year. She was a faithful, loyal member of Liberal Monthly Meeting. The husband and two daughters, Mrs. Wesley Nelson of Hooker, Okla., and Mrs. William Baxley of Dalhart, Texas, survive her. Funeral services were conducted from the Friends church by the pastor. Interment at Liberal cemetery.

HANSON—At her home in Methuen, Mass., February 11, 1928, Sophia Oates Hanson, wife of William H. Hanson, in her 71st year. Born in England, she came to this country 47 years ago and was one of the early members of the Society of Friends in Lawrence, Mass. The husband, three daughters, two sons and five grandchildren survive her. Funeral services were conducted by the Society of Friends assisted by the pastor of Methuen Community Church. Interment in Mt. Pleasant cemetery, North Salem, N. H.

MOORMAN—At his home in Winchester, Indiana, February 11, 1928, Thomas Franklin Moorman, aged 76 years. Born at Poplar Run, Indiana, where he spent his early days on the farm, he moved with his parents to Winchester in 1865. He was a banker, trustee of the James Moorman Orphans Home, of the Winchester Friends

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Church, clerk of Winchester Quarterly Meeting and for nearly a third of a century, one of the trustees of Indiana Yearly Meeting. He was a birthright member of Friends. His wife, two sons and three grandsons survive him.

WOOD—At the Reid Memorial Hospital, Richmond, Indiana, March 20, 1928, Alice K. Wood, widow of William T. Wood, and daughter of Jesse J. and Mary E. Kenworthy, following a lingering illness, aged 72 years. A birthright member of Friends, she was ever active and interested in the affairs of the church. Born in Spring Grove, she was married in 1889 and spent her life in the community. Two sisters survive: Mrs. George Nichols of Clyde, Ohio; and Mrs. Claburn S. Jones, of Chicago.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS.
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane Sumerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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